

Peninsula Enterprise.

VOLUME XVI

ACCOMAC C. H., VA., SATURDAY, AUGUST 15, 1896

NUMBER 6

Independent Order of
Rechabites
IN NORTH AMERICA.

THE OBJECTS AND AIMS.

Information of Interest to Temperance Workers and Those Seeking a Refuge From the Temptations of Strong Drink.

THE more important object of this Association is Mutual Benefit in the exercise of Temperance, Fortitude and Justice, securing to its membership sympathy and relief in times of sickness and distress; and in the event of death, the decent observance of the necessary funeral obsequies; and is based upon and seeks, the extension of the principles of Total Abstinence from all intoxicating drinks.

The Order has three subordinate branches, viz: Primary Tents, composed of white male persons between the ages of 16 and 55 years of age, who believe in the existence and omnipotence of God and are willing to sign one pledge of total abstinence, are eligible to membership.

Persons over age may become honorary members. Female Tents, composed of white females 12 years of age and upwards, a Junior Branch of Boys from 12 to 16 years, and Juvenile Tents, for Children of both sexes between the ages of 5 and 16 years.

Each branch has a service especially adapted. It has been found that by working in separate branches of the organization, there is more freedom of action than when all ages and sexes are thrown together. Each branch of the Order is represented in the higher body, and a fostering care is exercised over all alike. Thus with the men and women, girls and boys all united under one head the I. O. R. T. is an irresistible army moving on to victory.

The Order has, and will continue to prove a blessing to our country, not only in proving an asylum for the reformed drunkard, but by inducing the sober and religious part of the community to unite in securing the rising generation from the evils of intemperance, and ultimately hand down to generations yet unborn, the benefits of sobriety.

Name of Tent	Location	Night and Place of Meeting
75 Accomac	Saxs	Friday, Rechabite Hall
Atlantic	Sanford	Saturday
Pocomoke	Accomac	Thursday
Mearsville	Mearsville	Saturday, G. T. Hall
Alert	Quilford	Friday
Progress	Saxs	Wednesday, South Hall
25 Alliance	Pocomoke	Tuesday
15 Alliance	Sanford	Friday
25 Arabian	Sanford	Tuesday
Advance	Saxs	Sunday

G. W. GLENN, Sykes, Va.



Watches, Clocks, and Jewelry
Repairs on Short Notice.

I Have For Sale
Watches, Clocks, Jewelry,
Spectacles, Eye Glasses,
and Silverware

in many styles and at lowest prices.
Wm. Sartorius,
Pocomoke City, Md.

Will be at Accomac C. H., every court day.

F. A. DAVIS & CO.,

Wholesale Dealers in

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N. E. cor. Howard & German Sts.

Baltimore, Md.

Represented by
FRANK W. BYRD.

THE SOMERSET,

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Baltimore, Md.

MRS. LILLIAN M. NELSON, Prop.

Permanent, transient and table board \$1 per day and upwards. Special rates by the week or month.

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with
DAVID B. TAYLOR & CO.

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STOVES AND

HOLLOWWARE,

26 S. HOWARD ST.,

Baltimore, Md.



would you be most anxious to have the attendance of all the witnesses? "Oh, you would say, "if there are to be two trials, and the first trial does not amount to much, the second trial being everything, everything depending upon that, I must have the most eloquent attorney, and I must have all my witnesses present, and I will expend my money on that." If these men who are impatient and who are wicked felt there were two trials, and the first was of no very great importance and the second trial was the one of vast and infinite importance, all the preparations for eternity would be post mortem, post funeral, post sepulchral, and this world would be jerked off into impetency and godlessness. Another chance in another world means the demolition of this world.

At the Banquet.

Furthermore, my friends—for I am preaching to myself as well as to you; we are on the same level, and though the platform be a little higher than the pew, it is only for convenience, and that we may the better speak to the people; we are all on the same platform, and I am talking to my soul while I talk to yours—my friends, my other chance in another world when we have declined so many chances in this? Suppose you spread a banquet and you invite a vast number of friends, and among others you send an invitation to a man who disregards it, or treats it in an obnoxious way. During 20 years you give 20 banquets, a banquet a year; and you invite your friends, and every time you invite this man, who disregards your invitation or sends back some indignity. After awhile you move into a larger house and amid more luxurious surroundings and you invite your friends, but you do not invite that man to whom 20 times you sent an invitation to the smaller house. Are you to blame? You would only make yourself absurd before God and man to send that man another invitation. For 20 years he has been declining your offers and sending insult for your kindness and courtesy, and can he blame you? Can he come up to your house on the night of the banquet? Looking upon and seeing it is a finer house, will he have any right to say: "I declined all those other offers, but this is a larger house, a brighter house, a more luxurious abode. Let me in. Give me another chance?" God has spread a banquet of his grace before us. For 865 days of every year, since we know the difference between our right hand and our left, he has invited us by his providence and by his spirit. Suppose we decline all those offers and all this kindness. Now the banquet is spread in a larger place, in the heavenly palace. Invitations are sent out, but no invitation is sent to us. Why? Because we declined all those other banquets. Will God be to blame? Will we have any right to rap on the door of heaven and say, "I ought not to be shut out of this place; give me another chance?" Twelve gates of salvation standing wide for free admission all our life, and then when the 12 gates close we rush on the horses of Jehovah's buckler, saying, "Give me another chance!"

A ship is to sail for Hamburg. You want to go to Germany by that line. You see the advertisement of the steamer's sailing. You see it for two weeks. You see it in the morning papers, and you see it in the evening papers; you see it placarded on the walls. Circulars are thrown into your office telling you all about that steamer. One day you come down on the wharf and the steamer has swung out into the stream. You say: "Oh, that isn't fair. Come back; swing up again to the docks. Throw the plank ashore that I may come on board. It isn't fair. I want to go to Germany by that steamer. Give me another chance." Here is a magnificent offer for heaven. It has been anchored within our sight year after year, and year after year, and your voices of earth and heaven have been crying out and saying: "Give us to get on board, since it may be at any moment. Suppose we may see it, opportunity sail away, and then we look out and say: "Send back that opportunity. I want to take it; it isn't treating me fairly. Give me another chance." Why, my brother, you might as well go out and stand on the High-lands at the Navesink three days after the majestic has gone out and shout: "Captain, come back. I want to go to Liverpool on the majestic. Come back over the sea, and through the Narrows, and up to the docks. Give me another chance." You might as well do that as, after the last opportunity of heaven has sped away, try to get it back again. Just think of it! It came on me yesterday in my study while I was writing this. Just think of it. All heaven offered us as a gratuity for a whole lifetime, and yet we waiting to rush against God, saying, "Give me another chance." There ought to be, there will be, no such thing as posthumous opportunity.

You see common sense agrees with my text in saying that "if the tide fall toward the south or toward the north, in the place where it will be faithful there it shall be." You see this idea

lifts this world from an unimportant way station to a platform of stupendous issues and makes all eternity whirl around this hour. Oh, my soul, my soul! Only one trial, and all the preparations for eternity will be made in this world or never made at all. Oh, my soul, my soul! You see this piles up all the emphasis, and all the climax, and all the destinies into this hour. No other chance. Oh, how that intensifies the value and the importance of this chance! Alexander and his army used to come around a city, and they would kindle a great light, with the understanding that as long as that light was burning the city might be saved, and all would be well, but if they let that light go out, then the battering rams would swing against the walls and there would come disaster and demolition. Oh, my friends, all you and I need to do to prepare for eternal safety is just to surrender to the King and Conqueror, Christ. Surrender hearts, surrender life, surrender everything. The great light keeps burning, light kindled by the word of the cross, light flaming up against the dark night of our sin and sorrow. Oh, let us surrender before the light goes out and with it our last opportunity of making our peace with God through our Lord Jesus Christ! Oh, my brother, talk about another chance; this the supernatural chance. In the time of Edward II, at the battle of Muesburgh, a private soldier saw that the Earl of Huntly had lost his helmet. The private soldier took off his helmet and went up to the Earl

(Continued on Fourth Page)

IT MAY BE TOO LATE.

ANGER OF PUTTING OFF THE DAY OF REFORMATION.

Rev. Dr. Talnage Does Not Believe That There Is Any Chance of Repentance and Pardon Beyond the Grave—Shall We Have Another Chance?

WASHINGTON, Aug. 9.—Dr. Talnage today discusses a question that everybody some time discusses. It is one of tremendous import, shall we have another chance? The text is Ecclesiastes xi. 3, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." There is a hovering hope in the minds of a vast multitude of people that there will be an opportunity in the next world of correcting the mistakes of this; that, however complete a shipwreck we may make of our earthly life, it will be on an ocean upon which we will walk to a palace; that, as the defendant may lose his case in a circuit court and appeal it and have it go up to the supreme court or court of chancery and all the costs thrown over on the other party, so a man may lose his case in this world, but in the higher jurisdiction of eternity have the decision of the earthly case set aside, all the costs thrown over on the defendant to triumph forever.

The object of my sermon is to show you that common sense declares with the text that such an expectation is chimerical. "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." There are those who say that, if the impatient and unforgiven man enters the next world and sees the disaster, as a result of that disaster he will turn, that we have 10,000 instances all around about us of people who have done wrong and disaster suddenly came upon them. Did the disaster heal them? No, they went on.

No Hope But In The Present.

There is a man flung of dissipations. The doctor says to him, "Now, my friend, if you don't stop drinking and don't stop this fast living you are living you will die." The patient thanks the physician for his warning and gets better, he begins to sit up, begins to walk around the room, begins to go to business and takes the same round of groggies where he got his morning drink and his evening dram and the drums between. Down again. Same doctor. Same physical anguish. Same medical warning. But now the sickness is more chronic, the man more debilitated, the digestive organs more rebellious. But still, under medical skill, he gets better, goes forth, commits the same sacrilege against his physical health. Sometimes he wakes up to see what he is doing, and he realizes he is destroying his family, and that his life is a perpetual perjury against his marriage vows, and that that broken hearted woman is suffering from the results of his married life. But he does not seem to care. He is drinking down the comfort of his family, the education of his children, their prospects for the life to come. Pale and convalescent he sits up. Physician says to him: "Now, my friend, if you are going to have a chain of this kind again, you will die. I can't save you, and all the doctors in creation can't save you."

The patient gets up, starts out, goes the same round of dissipation and is down again. But this time medicines do not touch his case. Consultations of physicians say there is no hope. Death ensues the scene. That process of inertia, warning and dissolution is taking place within a stone's throw of where you sit and in every neighborhood of Christendom. Pain does not reform. Suffering does not cure. What is true in regard to one sin is true in regard to all sins, and yet men are expecting in the next life there will be opportunity for purgation and physical suffering and medical warning and dissolution is taking place within a stone's throw of where you sit and in every neighborhood of Christendom. Pain does not reform. Suffering does not cure. 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